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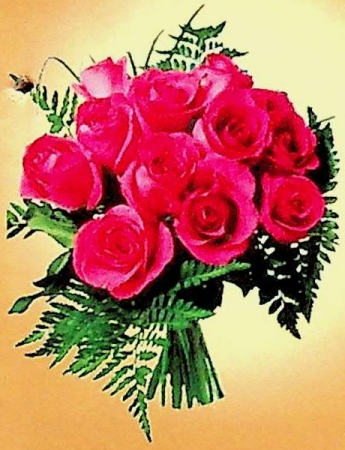
# Pathway to God



*A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga*

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELGAUM.

# PATHWAY TO GOD

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**Prof. Dr. Mrs. Madhumati M. Kulkarni,** *M.A.,Ph.D.,*
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*The views should be in 3-4 sentences only.*

*Looking forward to your views.*

*It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :*

1. *The articles should not exceed four pages of A4 size.*
2. *Only one long article of approx. 10 pages of A4 size will be published in each issue.*
3. *The article should not be carried forward to the next issue*
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*We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.*

*Pathway To God is going to add a new feature*
*' My Spiritual experiences' from next issue onwards.*
*The desirous readers are requested to share with us their spiritual / mystical experiences or some dream/vision/clairvoyance etc., they had in their life.*
*Such writings should not exceed 500 words.*
*Looking forward to your spiritual experiences!*

*- Editorial Board*

# PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. Views expressed in this Magazine are entirely those of the concerned authors.

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# ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION (ACPR)

**Gurudev Mandir, Hindwadi, Belgaum-590 011. Ph. : 2467231**
**e-mail : mbzirali@rediffmail.com Website : ww.acprbgm.org**


## OUR VISION & MISSION

Sri Gurudev Dr. **R. D. Ranade**, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorius imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan - an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal ***'Pathway to God'*** was started and has stepped into 46th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

The Objects of ACPR :

* To work for the spiritual unity of the mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritual minded persons through,
1. Spiritual Symposiums 2. Study and research. 3. Lectures
4. Meeting and conferences and 5. Religious and Philosophical Publications.

** To start, or co-operate with institutions in different centers for the development of the above aims and objects. ACPR is and will continue to be an educational and research centre of the international context in the comparative study and research in the philosophies and religions of the world to achieve the above objectives.

*ACPR is the Global Call for Awareness of Unity.*

# UNIVERSAL FRAGRANCE

-Dr. R. D. Ranade

*Let Thy mercy and compassion constitute my food, my drink as well as my life-breath.*

## A Disciple's Prayer

O Lord! My Guru! I am unable to understand Thy powers. Let me not be attracted by the greatness and splendour of the world, instead, let Thy greatness fill the world!... If I want to serve, I must serve Thyself and Thy cause. Let Thy mercy and compassion constitute my food, my drink as well as my life-breath. I want to live upon Thy mercy and compassion! They will be my life-elements... Let my thoughts and words and deeds shine under the canopy of Thy illumination.... so that they will attain to health and vigour... In fact, whenever I do a thing, I must do it under Thy illumination... Thy instinctive speech is like a flash of lighting which fills one with vigour, life and energy as the light and lightning do; while Thy contemplative, pre-meditative deliberate and reasoned speeches are like thunders which reverberate everywhere, particularly in my heart, and drive away all delusions therefrom - - Let all my life be devoted to Thy service, Oh my Spiritual Teacher!

*- Pathway to God in Kannada Literature, PP.93-94).*

# Musings of the Editor...

*Hello Spiritual Aspirants,*

*Hail to the blithe New Year 2011! May this year be a promising one for each one of you and for your Motherland and for the world as a whole. Any positive step toward the progress of mankind is surely a step ahead on the Godward path.*

*You'll be glad to note that ACPR has started regular Yoga course of two weeks to train the people in the yogic path. All old and young alike are taking its benefit. The Academy is striving hard to expand its spiritual boundaries in several constructive ways. It is your encouragement and cooperation that inspire it to do so.*

***

## *Adversities ???*

*Napoleon Hill, in his masterpiece, The Law of Success states that there are six basic fears that man is always afraid of viz., unemployment, poverty, loss of somebody's love, old age, disease and death. To come to think of them in a broader perspective any one of these above fears leads man to a sort of adversity. What is adversity after all ? A dictionary may define it as 'difficulty, trouble, misfortune'. But our experience shows that the same adversity breaks some while others break records overcoming that adversity with a spirit of challenge. A slap on Edison's ear resulting into his lifelong deafness never bogged him down, he made hundreds of inventions, came to be known*

*as the wizard of Menlopark. We have all seen the great physicist of the day, Stephen Hawking always on the wheel chair since his childhood but as a physicist he is par excellence. It all amounts to saying that our spirit within is unaffected. It is beyond all the mundane happenings of life. The life stories of all the great saints, thinkers, philosophers, visionaries who trod this world reveal that their lives have never been smooth sails. But the very adversities they faced exalted them to their positions as saints and sages and philosophers.*

*Such adversities befall to break the 'iron resistance' in man as Maharshi Sri Aurobindo proclaims in his magnum opus,* **Savitri.** *Our own Gurudev Ranade left his footprints by treading on the thorny life-path successfully in the face of the death of his kinsmen, his own life-long illness and today he has emerged as a great scholar, philosopher and visionary. What we label as calamities, difficulties, adversities, failures are in fact really not so. They are the other side of the coin. They always co-exist as they are sine qua non for human growth. It is our attitude, our mind-set that thinks them thus. Once our mind constructs some situation as an adversity our subconscious mind catches it and then the apprehensions about the coming/ undergoing adversities start weaving a whole net-work of fears, pains, agony associated with that single thought of adversity irrespective of its nature or real happening.*

*There is a sure solution for there exists on earth no problem without solution. As Anthony Robbins in his book, Giant Steps : Small Changes to make a Big Difference rightly puts it 'never spend more than 10 % of your time on problem and spend 90% on finding the solution.'*

*Then what's the key to turn adversity into an opportuni-*

*nity? Simple. First we must train our mind to take up positive side of the adversity. Adversities of life make us strong in the face of a challenging situation. They make us confident, mentally strong to face any adverse circumstance to such an extent that a time comes when difficulty of any kind ceases to appear as a difficulty.*

*2. But to develop that attitude we must change our thinking, our attitudinal behavior, change our negative vocabulary into positive transformational one.*
*3. Regular practice of yoga and meditation, prayer will lend us a helping hand in this endeavor. Once we attain a state of blank mind, become sthitaprajna as the divine Preceptor Lord Krishna ordains in the Gita. Then all our adversities start teaching us life's lessons and we grow wiser and wiser day after day.*

*Then why not give a try right from this day? Ching Chow says, 'A pessimist is one who sees adversity in every opportunity, an optimist sees opportunity in every adversity' ..., let's all follow the latter.*

*Have a nice time as you tread along the pathway of this issue.*

*By the way, whatever that begins must have a grand finale. A time has come that I must take my leave of you. I'm mighty overwhelmed and beholden to each one of you for responding so positively all these years to my 'musings' ... Adieu!*

*Prof. Dr. Madhumati M Kulkarni*
*Editor-in-Chief.*

# DIVINE LOVE

**-Sri Siddheshwar Swamiji**

*"The point is not knowing the whole Truth or the partial Truth, but how much Truth we inculcate and assimilate into our life."*

Love is such that it makes one forget oneself. The love may be for the material things or love may be for the highest truth. For instance, King Midas's love for gold was such that he forgot to think about his basic needs of survival, when he asked for a boon of "Golden Touch" from God!Similarly, saints and philosophers were oblivious to their fundamental needs (of course they were in love with Truth and not gold). Immanual Kant, a German philosopher just forgot his marriage in his love for the Truth Supreme! He lived for a long eighty years thinking only about the Truth, forgoing and forgetting all the normal pleasures that life could give. Diogenes' love for truth is almost a legend. Poor, scantily clad, and he had a dog as his ubiquitous friend and follower. All people loved Diogenes, but Diogenes loved only his dog. When asked, why he did so, Diogenes replied that Dog knows what to love and what not to love. It loved the Truth, it loved the saint; contrary to dog, men don't know what to love. That's why they love anything that is not saintly; they love anything that is not the Truth. As to another question, why Diogenes remained poor; poor in dress: poor in relations; and poor even to own a house, he replied; **"That is because I gave myself upto Truth. When I own the Truth, there is nothing more to own in this world!"** Another striking example is that of Buddha. Buddha was in the prime of his youth, with a loving wife, a sweet child, and he

was surrounded by royal luxuries, above all the subjects of his kingdom loved him, but his mind was obssessed with harrowing questions like, what is life? What is the Truth about the world? What really matters in life? What is suffering? Why there is suffering? With fundamental questions like these, Buddha could never feel at ease, until he found the right answers to these fundamental questions. Finally, this intense pursuit of Truth, made Buddha renounce everything. How deep was his love and how intense was his thirst for knowing the Truth! Naturally, Truth smiles upon such people and reveals its hidden contours.

Is the human intelligence capable of comprehending the Truth that is boundless? Well, one Indian sage provides a solution to this problem, he says: "The point is not knowing the whole Truth or the partial Truth, but how much Truth we inculcate and assimilate into our life." A small child enjoys the beauty of a flower. The child is *unable* to tell what the beauty is, if it is asked so. The child does not know, for it has enjoyed the beauty to the brim. There are many things, which are to be experienced as the child experiences. It does not matter whether one knows about it or not. This holds equally true to the experience of the 'Supreme Truth' or 'the Absolute Brahman.'The following illustration makes it clear.

A saint, who had not yet seen the ocean, one day decided to see the ocean. Sitting on the shore in the presence of the vast ocean, soon the saint got absorbed. So deep was his absorption that, the saint was unaware of the time that ticked, and forgot his home too. Emerging out of this absorbing experience, the saint returned home. His wife waiting in all curiosity was very happy. She was happy that her husband would give a pictorial description of the ocean. Expecting this, she shot a series of questions: " How deep was the ocean?

How much water was there in the ocean? How big were the waves?" To her disappointment, a uniform answer, "Don't know, I don't know" was given by the saint. Quite irritated at this answer, the saint's wife quipped: " you claim to have enjoyed the ocean, but you don't know anything about it." "Doesn't it sound strange?" the saint replied : "Dear wife, enjoying the ocean doesn't mean one should know about the ocean, its depth, width etc. Any attempt to know these things robs us of the enjoyment of the ocean." This was a quizzical answer, which she couldn't follow, and she left the place saying that, inspite of thirty years of the life with him, she had failed to understand her husband. The saints are like that! They are simple without, but deep within! Poor without, but rich within! The unique feature of mystics is that, they don't try to know the truth, but they feel it. With the knowledge growing by leaps and bounds, how can we ever hope to know everything? That is just an impossible task, that is like crying for the moon. Thomas Edison's saying holds true in this context. He said: **"I know very little, therefore, I want to know much more. But what matters all the while is, how much knowledge I can use in my life in the service of mankind and get joy out of it."** This is the way of mystics, who lay emphasis on the experience rather than on the knowledge of Truth. That's why the words uttered by mystics come out of the bottom of experience and those words are capable of giving a glimpse of the infinite Truth.

*-Discourses of Siddheshwar Swamiji on Mysticism.*

*-Compiled and edited by*
Prof. **M. V. Bagi,**
*H.O.D., Dept. of English,*

*Understanding is the reward of faith. Therefore seek not to understand that thou mayest believe, but believe that thou mayest understand.* **-St. Augustine.**

# 'MUNGI UDALI AKASHI'

An Aphorism by Saint Muktabai

**Hemant K. Desai**

Unrealized inner-Self to be resolved in relation to the infinite external- Universe.

This phrase of just three words has become famous in the Marathi language and literature on the life of the Saints of the mid-western part of our country and culture. In a recent issue of *Pathway to God* (July-Sept. 2010, p. 79), I noted that the Secretary of ACPR, Advocate Shri M. B. Zirali, made the suggestion that this line be explored for the depth of its meaning. Literally, its translation into English is: 'an ant flew into the sky': '*mungi*' meaning "an ant", or in a broader sense, an insect; '*udali*' meaning "took flight" and '*akashi*' means "in the sky". The notion implied here is a metaphor to take a 'bird's eye-view' of oneself as a resolution of the philosophical problem that could be called, 'unrealized inner-Self in relation to the infinite external- Universe'.

It is generally agreed by authorities on the subject, that the phrase derives from the 'Ovis' and '*Abhangas*' of the 13th century Saint Muktabai [more famous, perhaps,due to her status as the youngest sibling and disciple of the Saint Gyaneshwar (Pradhan 1969)]. Although the story of their lives has been a subject of debate among scholars and saints alike, exact dates are difficult to determine: 1263 AD is the year of Gyaneshwar's birth in one account

(Abhayananda, 2000) although there is disagreement on the chronology (Sangvai, 1996). However, there are a few irrefutable historical facts, as well as numerous legends and myths, that surround this saintly lady and her family, that have become famous all over Maharashtra (especially St. Muktabai's last known place of mortal existence: Mehuni by the banks of the river Tapti in the northern Maharashtra province known as Khandesh).

Other facts are that she lived a brief but adventurous life, a mere child herself, who played the role of a surrogate mother to her brethren: Nivrutti-Natha, Gyana-Deva, and Sopan-Deva. Another point of historical agreement is that the four saints were orphaned due to the *Jal Samadhi*, a self-enforced *Mrutya-Danda* (capital punishment) imposed on their parents[1]. The father of the four children, Vitthalpant Kulkarni of Apegaon, in most accounts, was coerced into an initially loveless marriage with a child-bride named Rukhmini (or Rakhumabai), who hailed from Alandi, a town near Pune famous as the *Samadhi-Sthall* of St. Gyaneshwar (which occurred, by one account, in the first week of December 1296). After this event, accounts tend to differ: One legend has it that Vitthalpant took his wife's permission to take *Sanyasa* as the urge for Self-Realization made him unfit to lead a householder's life. Another version of the story is a slightly different that he left home without the knowledge of his spouse.

[Saint Gyaneshwar's fame can briefly be summarized in a succinct quote from an 'American Hindu' Swami Abhayananda (Prof. Stanley Trout): "Jnaneshwar was a revolutionary, a pioneer, in the expression of mystical

truths... Prior to him, all such literature had been framed in classical Sanskrit; and Marathi (the vernacular language of Maharashtra region), was considered unfit for transmission of sacred knowledge."]

To continue the story behind the phrase *Mungi Udli Akashi,* Vitthalpant, is eventually discovered by his **Guru Ramadasa** of Kashi (Varanasi), to be a married man, who lied in order to take Sanyasa. The Guru orders the disciple to go back to Alandi and resume *Grihasti* (or the 'life of a householder' and not a celibate Swami). He does so, but the couple is severely ostracized by the orthodoxy and clannishness of the Brahmin community in Alandi. Vitthalpant appeals to the Brahmana Sabha at Paithan to allow the 'munja' (traditional thread-ceremony) that would officially accept his four children The youngest of them, Mukta, is universally regarded as author of the phrase discussed here. The cited Sabha imposes 'the death-penalty' (*mrutya-danda*) on the couple as a prerequisite for the acceptance of these children into their fold as progeny 'born of sin' (papachi-pilla). Vitthal-pant and Rukhmini comply with this capital punishment, by plunging into the Godavari river (one account says it was the river Ganga at Varanasi).

Eventually, disgusted by the social climate of their own community[1], and after an extensive tour of the North (along with contemporary yogis, saints and mystics such as Sant Namdev[2], Janabai, Gorra Kumbhar, and the 'ageless wonder' Yogi Changdev) where they witnessed, the destruction of the *Bhagavata Sampradaya* by the horrendous imposition of a hostile, violent and alien religious culture. With

their mystical research and written works completed, all four children, within a brief span of time, took self imposed *Samadhis*.

By all accounts, before his third decade, Gyaneshwar took *Sanjeevani Samadhi*- being buried alive-on the banks of the river Indrayani in Alandi[3]; Sopandev did the same a few weeks later at Saswad (also near Pune). Nivrutti Maharaj, the strong and silent guru of the other three siblings, is said to have been the next (or last) to leave his mortal coil. According to one account, this occurred at Trymbakeshwar, not far from Nashik, at the same spot where he had earlier been initiated into *Nath-Panthi* tradition by his Guru, **Sri Gahini-Natha**. The end of Muktabai's earthly role after the end of her brothers, as the most unique, young and enlightened, lady saint is yet unclear[4].

The lineage of the **Nath-Panthis** is outlined in the second classic or major work by Gyaneshwara[5]; '*Amruta Anubhava*' (the Experience of Nector or 'Fountain of Divine Knowledge'), the first being his explanatory 9000 verse commentary on the *Bhagvad Gita*, formally entitled '*Bhavartha-Deepika*', but commonly called **Jnaneshwari.**

Muktabai's writings were not voluminous unlike her most famous brother, but they are most succinct in the philosophical sense of her use of words to describe the mystical experience. Unfortunately, no translation of her brief work is available in any language other than Marathi; and these consist mainly of dialogues between her and Yogi Changdev[6] in the vernacular language in use at that time,that makes it difficult for modern-day Marathi speaking layman to comprehend fully.

*Notes :*

1. The main reason for such ostracism can be found in the family's history set against the orthodox Brahminism of that era- around seven to eight centuries ago - where once a man has taken the vows of *Sanyasa,* he could not return to his wife, abondon celibacy and raise a family.

2. **Sant Namdeva,** was an intimate companion and associate of St. Gyaneshwar. Once a revolutionary warrior, he got converted to the *Vaarkari* tradition after attempting suicide (by grabbing a sword from an idol of Kali.) The temple priests threw the dying man on the street outside the precincts of the shrine for defiling it with blood, but his life was saved by a group of wandering minstrels (or **Vaarkaris**; the same as *Nath-Panthis*, who see no distinction of caste or creed and accept devotees into their fold no matter what their family history or ethnic background). The unsuccessful suicidal attempt occurred after the extreme repentance Namdeva experienced on seeing a widow reduced to a beggar because her husband had been killed in a war that he had been part of.

Unlike the legendary children of Vithalpant and Rukhmani who took Samadhi, Namdeva lived to a ripe old age, spent in the northern part of the country in the company of contemporaries such as Saint *Kabeer,* the cobbler-Guru *Ravidas* and his Shri Krishna -obssessed disciple, Queen *Meerabai*, and most importantly, **Shri Guru Nanak** - the founder of the Sikh faith with its monotheistic motto *'Sat Shri Akaal'* and the first of its Ten Gurus. Thus Namdev's work (and that of Gyaneshwar and Muktabai) has influenced the **Adi Granth of the Khalasa Sect,** enshrined in the *Akaal Takth* (Golden Temple at Amritsar in Punjab). Therefore, Sikhism could be said to be a monotheistic revival of the *Bhagavata Sampradaya.* (Incidentally, another Saint from Maharashtra who lived and died in the Punjab region and whose remains were brought back to Alandi along with Namdeva's, was Guru Nanak's *Guru-bhai*, Swami Tulsi-Maharaj.)

3. Gyaneshwar's remains, about 300 years after his soul left his body, were located and restored by Saint Eknath, after Jnandeva appeared to him in a dream and asked him to go to Alandi to build a shrine near the Indrayani river.

4. Although the end of Saint Muktabai's life is not undocumented as such; accounts do vary - some state she drowned in a flood while walking and chanting the Lord's name by the river Tapti; others say she was struck by lightening and turned to ashes. Yet another account is that she simply disappeared (as some realized souls have been

known to have done, at times, throughout history). Her Samadhi shrine, and that of Yogi Changdev, are at Muktainagar in the Khandesh province of northern Maharashtra (north-west to the Nashik region, close to Madhya Pradesh border).

5.The two other minor works of Gyandeva being the *Hari-Patha* (or 'Chant the Name of Hari') and the '*Changdev Pasashti*' (or '65 lines from a letter to Changdev') written in response to a blank sheet of parchment from the reportedly 1400 year old yogi, prior to their first meeting.

6. This 'ageless wonder', Yogi Changdev, became the teenaged Saint Muktabai's foremost disciple. The phrase ***Mungi Udali Akashi*** occurs in Muktabai's discourses to 'Changya' (as the reportedly more than 1000 year old yogi is referred to by her as a mother might address a child).

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*-Compiled by :*
**Hemant K. Desai,**
*Kapur Mahal, Flat A-4, 1st floor,*
*65, Netaji Subhash Marg,*
*Churchgate, Mumbai 400020,*
*Maharashtra, India.*
*E-mail* : hemantkdesai@gmail.com

*Three things leading man on the path of success are - self confidence, definite chief aim and self control.*

**- Tennyson.**

*

*You can have power over people as long as you do not take everything away from them. But when you've robbed a man of everything, he's no longer in your power.*

**- Alexander Solzhenitsyn.**

# SAINT SHIVALINGAVVA's SONGS

Shivalingavva's Song depicting rich spiritual experience.

Saint Shivalingavva [1867-1930] of Jat, now bordering Karnataka and Maharashtra belongs to the Nimbargi spiritual tradition. Like Gurudev Ranade, she too was a disciple of Sri Bhausaheb Maharaj of Umadi.

Shivalingavva's corpus of writing includes many vachanas and songs in Kannada, and a few in Marathi also. While her vachanas are primarily preachings, the songs articulate her rich spiritual experiences which she acknowledges to her guru's grace.

Gurudev Ranade considered Shivalingavva as his spiritual sister.
Here is one of her songs :

**GAZING AT RAMA's VISION**

*Gazing at Rama's vision, I*
*sat within.**
*I guzzled on its pleasure-*
*What shall I say? What shall*
*I say?*
*I didn't remember anything,*
*couldn't ask for*
*anything either.*
*I sat hypnotized seeing your*
*form.*
*Drinking nectar, delighted I*
*was.*
*I forgot my thousand woes.*
*My meditation reaching a high,*
*the original box* arrives.*
*I open:*
*a mega celebration*
*God,*
*fixing the gaze within the gaze*
*I see your form on all sides.*
*Guru,*
*the supreme lord of Hinchgeri,*
*holding his feet, his feet,*
*watching Rama's vision,*
*I turned holy*

** may have reference to the fourteenth line.*

** it could be a jewel-box of spiritual experiences which Shivalingavva often refers to.*

-Prof. Dr. **S. L. M. Patil**, Belgaum.
Cell : 9481557222

# MYSTICISM AND THE LITERARY LANGUAGE OF ITs EXPRESSION

**Dr. Jayamangala**
**A. Jalihal**

*"Ineffability or incapacity of any adequate thought being given to one's own feelings, it is this which is the mark of mystical experience."*

All living creatures, including humans, are born with an expiry date.The river of life flows within the limits of the two banks - birth and death. Human nature is constituted by various potential powers such as intellectual, aesthetic, moral, religious and spiritual powers. In this article the theme is religious mysticism and the literary language of its expression.In their origin religious consciousness and mystical consciousness are not descriminated. When religious consciousness grows deeper and wider transcending sense experience, it is called spirituality.

In the wholesome self-development of man the finite perspectives of the aeshetic, moral, religious and spiritual are unified in the widest synthetic outlook in realizing the infinity of God. Such realization is an individual affair depending upon the intensity of effort and the depth of his reach. This religious consciousness is inward awakening to the presence of God in man or nature or any sphere of life. It is only when this consciousness grows wider,

deeper and reaches higher peaks of intensity it is called Mysticism.

Etymologically, the term "Mystes" is derived from the Greek word "Muein" (to be silent) meaning belief or knowledge of God or real truth transcending mind or senses. It is a direct insight into depths of mystery in the heart of experience. W. R. Inge says Mysticism is "the attempt to realize in thought and feeling the immanence of the temporal in the eternal and the eternal in the temporal."[1] Dr. R. D. Ranade writes : "Ineffability or incapacity of any adequate thought being given to one's own feelings, it is this which is the mark of mystical experience"[2] Thus, it is the depth of insight and experience into the heart of reality as yet unspoken. This mysticism is pure and simple. It apprehends immense value of perfection. It sees God in everything and everything in God. It is the nobler side of human nature continually striving to exceed and surpass its own level. Mysticism is analyzed into stages of purgation, illumination, dark night of the soul and unitive life. The distinction that we make leaves its unity unbroken. The aspirant has to spend much energy in fighting and mastering the inner and outer negative forces and obstacles.

Now, the aspirant has to cleanse the inward parts of the soul. This is called purgation. The process of mystical experience is moved onward under the impulse of mystic's yearning and the luring power, guidance and the grace of God. The mystic quest keeps the spirit alive fanning it into a flame of devotion, insight and communion. Thus, the purified aspirant is pitchforked into illumination. This is the second stage in the organic process of mystical experience.

But,there is no straight-line

progress all along the way. It is a zigzag path. There are set-backs that beset its progress in the spiritual life. A cloud of darkest despair for not attaining the union with God causes painful agony. When this agitation has grown to the extent of displacing everything else, the illumination has faded out. This is dark night of the soul. It is now left blindly groping in the gloom. The soul is not conscious of the transformation going on obscurely within it. The final phase is imminent. The mystics themselves say, how this happens is a mystery. Here, mystic experience is, as it were, like a railway engine which is still under steam.

The mystic's way thirsts for emancipation and larger freedom from the clutches of dark despair. It is here that the heroic saint thinkers' example is a great help. Their life at the advanced transcendental level inspires the aspirant to take a cue. It is this clue, which makes the aspirant to take the initiative to get out of this dark night.

In sheer helplessness and despair the aspirant instictively cries out in prayer to a higher power to get out of the gloom of dark night. Prayer evokes a relation of response that quells anxiety, fear and despair, by strengthening the aspirant's hope to receive help and guidance. Prayer persuasively affects God in so far as things and events affect and are affected by each other. Here again, the aspirant is driven forward by the intense current of yearning for still higher order of spiritual experience namely, God-union. The issue of it all is the ineffable vision and unitive life. This is the final triumph and flower of mystic life of spirit, too deep to be expressed in words. The best that the mystic can do is to convey his experience

by means of literary language of metaphors, similes, images, symbols etc.

Mystic experience per se is sacrosanct. It is a supreme gift. But the mystic's way of formulating that experience is the best for that impasse. This is so because there is a huge disparity between the ineffable experience and the language approaching it. Their language is metaphorical. It has to be plastic and powerful to let them speak their serious and often difficult contents of experience. The employment of metaphorical or imagistic language serves two purposes: 1. to evoke some sense of that which is literally inexpressible - the extra linguistic factor. 2. Resort to poetic metaphor provides some tools whereby such evocation is possible. Yet certain insights are at present incapable of finding literal expression. However, what cannot be said must not be left unsaid. The language of mysticism is non-ordinary and non-literal. It is used in order to gain partial access to insights and completely accessible to reason. Such language serves both as a sign-post pointing beyond and a boundry preventing further penetration.

Mystic's language penetrates into unspeakable depths of non-ordinary experience. Its use of metaphor and imagery is for the purpose of penetrating beyond the limits of explicit language. Thus, it is only through such literary imagery that the mystics try to convey the ineffable experience of depths and heights of mystical experience. Even so, as Layman Lundeen says: "We always mean more than we say, so that no statement can be a literal expression in the strict sense".[3] It is impossible that the mystic language is all light and no shade. All language is elliptical. It requires

a leap of imagination to understand its meaning as relevant to concrete experience. Indian mystics felt the difficulties of language in articulating the ineffable mystical experiences when they say : "Wherefrom words turn back,/ Together with the mind,/ Not having attained-/ The bliss of Brahman he who knows, / Fears not from anything at all"[4]. The problem of mystic experience is to express the unfathomable mystery of transcendental reality within the limitations of the existing technology of expression. The best that religious mysticism can do, in rendering that ultimate and integral experience, is to have recourse to metaphors, similes, imagery, multi-mooded myths and parables. To insist upon their literal significance is to miss the ultimate meaning of the evidential force of the mystic element in experience and its effort to render the spiritual truths perceptible. As Tagore points out : "The men who are cursed with the gift of the literal mind are the unfortunate ones who are always busy with their nets and neglect the fishing"[5]. Since words are always an abstract approximate map of reality, the language of mystical insight must always remain inaccurate and incomplete. The symbolic rendering of experience is a vast topic. The symbols that mysticism uses are regarded by it not as symbols, but rather as realities. This is so because language cloaks our profound insights under its simplest words.

Face to face with the deeper and richer experience of reality, the soul gopes with incomprehension of the greatness that it can ever express. The mystical language of symbols, metaph-

ors, analogy, simile, imagery, paradox, contradiction, and so on are the best approximation to the concrete wholeness of mystic experience discarding as much as is possible the fragmentariness of the abstract language.

The mystics all over the world use the common imagery to describe their mystic experience in the symbolism of earthly love of husband or wife or father or child or mother or friend or lover.

As Prof. James B. Pratt most justly observes : "The first and the simplest is this that they have no other language to use... The mystic must make use of the expressions drawn from earthly love to describe it at all. It is the only way he has of ever suggesting to the non-mystical what he has felt"[6].

The love of Gopi for Shree Krishna is the supreme example of spiritual love immortalized in the history of mysticism. *Rasa Lila* is the word that explains the whole imagery. There is increasing intimacy of spiritual *Bhavas* completely free from carnality. Furthermore, *viraha* experience is a preparation for a deeper union. Nothing is more purifying than the fire of seperation. Love prospers more in seperation than in union. It burns up all dross of desire and selfhood.

The naunces of the mystic language vary depending upon the progress and equipment of the aspirant. The mystic language sometimes is paradoxical and even contradictory. To describe God as Father and Child, though true, is a paradoxical language.

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-Dr. **Jayamangala A. Jalihal,**
*Associate Professor of English, Govt. First Grade College, Belgaum-590 016.* Mob. : **9448161638.**

*If Jnana be taken to mean intutional realisation, there is no objection to regard it as responsible for liberation. The Bhagwadgita has so often used the word Jnana in this sense. It may also be remembered that Bhagwadgita does not find any contradiction between a Jnani and a Bhakta. On the other hand, it regards a real Jnani as a Bhakta of the highest type.*
**-Pathway to God in Hindi Lit. p. 77-78.**

*1. The strongest man in the world is he who stands most alone.*

*2. The happiest man in the world is he who is ever busy with his work.*

*3. The most contented man in the world is he who expects nothing from anyone.*

*4. The boldest man in the world is he who upholds truth and justice.*

*5. The weakest man in the world is he who commits suicide.*

*

*Science and Religion respond to two different aspects of the Universe and therefore there must be a fundamental harmony between them. They are the two positive and negative poles of thought, and the abstract proposition which unites them must be the one in which the two coalesce.*
(**Gurudev Ranade** in ***'Satsang'*** Journal of Nimbal.)

# SRI GURUDEV RANADE'S ABHANGA (1906)

**Dr. R. D. Ranade**

The *Jnaani* is not the one who merely talks, sans experience,
Mere skill of ornamental articulation isn't the path of attaining wisdom

(श्री. गुरुदेव रानडे यांनी फार पूर्वी केलेला अभंग)

अभंग हे नाम त्यासी नाही भंग ।
नाम सर्व लोकां उद्धरीते ॥

उद्धरीते जाणा स्त्रियांसी, वैश्यासीं ।
शूद्रासि क्षत्रिया ब्राह्मणांना ॥

ब्राह्मण हा श्रेष्ठ शास्त्रीं बोलियेला ।
परी इतरां नाही श्रेष्ठ नामी ॥

नामाचा अधिकार असे सर्व वर्गा ।
साधुसंती सदा सांगितले ॥

सांगितले संती बालक थोरांसी ।
नीच श्रेष्ठ कोणी नाही तेथें ॥

तेथे नाही काळ वय आणि लिंग ।
धर्मगुण स्थिती काहीं नाही ॥

नाम घ्यारें तुम्ही सदा सर्वकाळ ।
त्याचे उत्तम सुख प्राप्त होय ॥

सुख म्हणजे काय ज्ञानी एक जाणे ।
ज्ञानी कोणा म्हणणें सांग बापा ॥

ज्ञानी म्हणजे नव्हे घटपटीं मग्न ।
खफछट नव्हे ज्ञानमार्ग ॥

खरा मार्ग नव्हे शब्द शास्त्र ज्ञान ।
ते ज्ञान विज्ञान होई जेव्हा ॥

जेव्हा आत्मज्ञान पाविजेल कोणी ।
ज्ञानी तेव्हांचि होय तोचि जाणा ॥
परी गुरूराय आशा करी ॥

आशा करी ऐसी स्फूर्ति होय मना ।
कांहीं चुकतो ऐसें सदा वाटे ॥

माझी चूक देवा मज दाखवावी ।
नेऊनीं सोडावी संतसंगी ॥

संत संगी असो माझा सदा वास ।
आणिक तोवर दुजा नको ॥

साधुसंगे होय वैराग्य व भक्ती ।
कर्मज्ञान होती सर्व काहीं ॥

साधुसंग करी अंतर्बाह्य शुद्ध ।
विघ्ने आणि रोग नासताती ॥

शरीर बोलिले धर्म साधन की ।
देह मन बुद्धी शांत राहे ॥

शांति हेची खरे जाण सुख बापा ।
आशा होई तरी वर्णीन कीं ॥

*Abhanga* means that which breaks not, and disintegrates not,
And *Naama* means that which liberates everyone, the whole world.

It liberates, you know; women, *Vaishyas, Shudras, Kshatriyas, Brahmins,* the whole world.

The most superior are the *Brahmins,* say the scriptures,
Yet, there's nothing as great as *naama*.

Everyone, whichever *varna* he's born of,
Has the right of *naama,* say *sadhoos* and saints.

Neither is there any difference between younger and elder
Nor is there, anyone lower or higher, they say.

Neither is there any difference of time, age and gender,

Nor is there any consideration of religion, character and status.

Perform *naama japa* all the time,
And attain from that, the beatific bliss

Only the enlightened one knows best, what's real solace and joy,

Now, tell me, who's really the enlightened one, the *jnaani*?

The *Jnaàni* is not the one who merely talks, sans experience,
Mere skill of ornamental articulation isn't the path of attaining wisdom.

The attainment of verbal skill isn't the right path,
But it is, only when it leads to wisdom and enlightenment.

Only when one attains Self-Knowledge,
It's only then, that he comes to be a *jnaani*, the enlightened one.

I am not at all a *jnaani,* but only a seeker of Knowledge,
Ordained by *Gururaya* to commit myself to the path.

The commandment ordained thus, is the inspiration to me,
Whenever I get the feeling that I'am slipping and erring.

O God, show me the wrongs, whenever I commit them,
Lift me and put me in the company of saints, all the time.

Let me be, for ever, be in the company of saints;
But for this, nothing else shall I need anything else.

Companionship with *Sadhoos* yeilds disinterestedness and devotion.
*Karmajnaan* (action consciousness) and everything else.

Companionship with Sadhoos cleanses one from within and without;

Annihilates every obsession and disease.

Body, it's said, is a means to perform one's dharma;
Let the body, mind and intellect, O Lord, continue to be in peace.
It's shaanti (peace) alone, ye know, is the source of the

real solace;
Ordained, I can describe all these, in detail.

*-Transcreated by :*
Prof. **Yashwant Achar**
*H. No. 45, Heera Baugh,*
*Bannanje, UDUPI-576 103.*
e-mail : yashwanthgpr@yahoo.com



*Yoga is a science of stilling what has to be stilled and alerting what can be alerted. Yoga is a science to devide that which is not you and that which is you, to come to a clearcut division so that you can see yourself in pristine clarity. Once you have a glimpse of your nature, who you are, the whole world changes. Then you can live in the world, and the world will not distract you. Then nothing can distract you; you are centred. Then you can move anywhere you like and remain unmoving, because you have reached and touched the eternal, which never moves, which is unmoving.*

- **Rajneesh** *(Osho).*

*I hold that there is perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the work of God. It supplements instead of supplanting religion. But I would not have the mere scientific or the mere economic spirit prevail. Let not an age of pure scientists, pure economists, pure calculators prevail; and let not the glory of India be extinguished forever. Religion asks from you merely the consent of the heart, a mere touch of the love of God. I don't understand how this can come in the way of pure activity and not to weaken it. This is the only secure platform upon which the building of India's activities can be raised. Take it away, and the building will tumble down in no time. Substitute another foundation and you will find the building will be raised on mere stubble.*
- **Gurudev** *in Philosophical and other essays.*

# THE SANTOMETRIC APPLICATIONS TO THE FIVE GREAT SAINTS OF SHAHI REGIME

**Prof. Dr. K. B. Dabade**

*Five Great saints : Ramappayya, Rukmangada, Mahipati, Krishnadwaipayana and Jakappayya who lived during Shahi's regime in 16th & 17th century.*

Ramappayya, Rukmangada, Mahipati, Krishnadwaipayana and Jakkappayya are five great saints who lived during Shahi's regime in the 16th and 17th centuries and their names are on the lips of people in and around Bijapur district in Karnataka even today and it is customary to regard them as *Yogi, Rogi, Tyagi, Bhogi and Jogi,* respectively. *Yogi* is the one who has a sort of physiological or yogic method for the purpose of Self-realisation. *Rogi* is the one who is concerned with *Rogas*; he is a mystic who wards off the physical and mental diseases of humanity. *Tyagi* is a mystic who attains to the highest by self-abnegation, renouncing all worldly pleasures. *Bhogi* is a mystic who pursues God in the midst of the pleasure of worldy existence. Thus, Prof. Ranade has given the precise meaning of the first four terms. Of course, *Jogi* is a religious mendicant. All these five great saints irrespective of their temperamental and some other differences are *Grihastas* (householders), *Brahmins* by birth. Furthermore, they make no distinc-

tion between high and low in spiritual life and hold some envious position in the court of Shahi regime at least for some trime. In this paper, I ponder over the possibilities of the Santometric applications to these five great saints after presenting their brief biographical sketch which is not easily accessible to the public.

Ramappayya Kulkarni's parents are Lingambike/ Gangambike and Narsimha Pant of Yalagi (Tq. Shorapur, Dist. Yadgir). Bijapur is 120 kms. away from Yalagi. Near Yalagi there is a temple dedicated to Sri Ramalinga and Ramappayya is considered to be an *Avatar* (incarnation) of Sri Ramalinga by his followers. However, Ramappayya received his spiritual initiation from his family deity Mailarlinga of Mailapur and education from Appayya. Ramappayya came into close contact with his premier disciple Melagiriyappa and two saints - Mahipati and Barisaheb.

Ramappayya lead a life of *Grihasta* for a while and was blessed with two sons and later he embraced a total ascetic life. He performed his spiritual exercises especially in caves. One such cave is at *Sri Ramappayya Swamigalaravara Shri Muth-Shrikshetra-Yalagi* and another one is adjacent to the place where he takes his *Sanjivini Samadhi* at the age of about 40 years.

Quite a few miracles that are attributed to Ramappayya's spiritual powers both during his life time and after the attainment of his *Sanjivini Samadhi* are as under :

The long list of miracles consists of revelation of *Vedanta* in the form of conversation between a he-buffalo and a dog; payment of wages to the workers according to their performance; the sud-

den death of Manchalemma (a rich prostitute from Shahpur) following her vain attempt to approach an unwilling Ramappayya; bringing *Bhagirathi* to Yalagi (on the occasion of celebration on *Ramanavami*; the temporary increasing of the water level by one step till the celebration is over in the Muth's well); the preparation of *Holiges*/cakes out of the limited quantity of Bengali grams being sufficient to feed any number of devotees gathered at Yalagi on the occasion of the celebration of Ashtami during *Navarathri*.

Rukmangada/Rukmini Pandit (c. 1610-c.1710) of Bijapur was brought up by his elder sister Bhagirathi as he lost his parents Laxmidevi and Krishna Pandit at a tender age. Because of his overindulgence in play and gross negligence of studies, Bhagirathi grew anxious. However, the sudden transformation in the 18 year old Rukmangada took place when Sri Gaurananda Yati - Hampi visits Bijapur and initiated Rukmangada. Gaurananda told Bhagirathi, "Rukmangada will be categorised among great ancient saints like Vyasa, Vasishta, Parashara, Kanva, Atriputra, Shuka, Shounaka, Angirasa and Shukra".

Rukmangada was a great devotee of Vijaya Vithal and a follower of Vithal Pant. Vithala danced when Rukmangada performed *Kirtana.* Like Shuka's mind, Rukmangada's mind absorbed at the holy feet of Vitthala. Singing of Rukmangada appeared like singing of *Narada* and *Tumbara*. Melodious voice of Rukmangada was strikingly similar to that of *Yaksha, Kinnara* and *Gandharva.*

Though Rukmangada himself was paralytic, he was a

lar in medical science) and *Bhavaroga Tajna* (expert in handling the disease of worldly life). Rukmangada succeeded in curing dropsy of Vitthala at Pandharpur in *Shake* 1568 and his advice to *Ashwini devatas* proved fruitful in putting an end to a throbbing headache of *Shesha*. He prevented *Mahamari* in 1688 in Bijapur by propitiating *Devi* with his *Ashta Stotras.* The credit of curing a girl from her dumbness and also for curing leprosy afflicted Bhasura-pant's son goes to Rukmangada. Rukmangada is known for free and generous gift of medicines to the patients.

Rukmangada converted a gift of meat into flowers and he was instrumental in bringing a torn *saree* to its original form as God obliged him in darning the same, eliminated 'ego' of Vishwambhara of Varanasi.

Rukmangada has composed some devotional songs in Sanskrit, Marathi, Hindi and Kannada in a life span of about 100 years.

Appanna Pandit - the only son of Rukmangada led the life of a bachelor. Dattopant, Malopant, Govinda, Rayojipant/Rajivananda are some of prominent disciples of Rukmangada. In *Gurumalika* composed by one his disciplines, Rukmangada and Mahipati are regarded as *Avtaras* of Jaya and Vijaya (the *Dwarpalakas-sentries* of Heaven) respectively.

Konerarayа is the father of Mahipati of Kakhandaki. Kakhandaki is a village in Bijapur district. Either Bijapur or Aigali near Athani is the birth place of Mahipati (c. 1611-c. 1681). There are two *Brindavanas* of Mahipati - one is at Kakhandaki and the other is at Kolhar on the bank of river Krishna.

As per the direction of Nanga

Shah - a *Fakir*, Mahipati received his initiation from Bhaskaracharya of Sarwad who belonged to *Avdhoot Sampradaya*. Timmava - the wife of Mahipati was also a follower of Bhaskaracharya. Krishnaraya (c. 1652-1729) and Devaraya were the two sons of Mahipati and Timmavva. Krishnaraya became a saint and composed some devotional poems in Kannada and his *Brindavana* is at Kakhandaki itself. Devaraya, turned out to be a great warrior.

Mahipati knews Marathi, Dakhani, and Hindi besides Kannada. He took a firm stand that there was no point in arguing over dualism (dvaita), and monism (advaita) and that the matter be better left to spiritual experience.

Gurudev R. D. Ranade regarded Mahipati of Kakhandaki as one of the greatest of Karnataka mystics, and for that matter of the world. He has compared Mahipati to Tukarama of Maharashtra.

Krishna Dwaipayana (KD) Jahagirdar hails from Agarkhed (Tq. - Indi, Dist.- Bijapur). Agarkhed, Mannur (famous for Chennakeshava temple) and some other villages are the gifts given to this Jahagirdar family by the Peshwas and the Chatrapati.

KD is the progeny of Sheshacharya and Bharatidevi (the second wife of Sheshacharya). As KD was born in the 17th century on the death anniversary day of Kusu Murti Krishna Dwaipayana Teertha, he is regarded as an avatara of the latter. KD lost his parents at an early age and was brought up by his elder brother Adya Varadacharya.

KD received his education at

Kanchi. He was honoured as Vyasa of Kaliyuga. He imparted *Vedapatha*. Deriving inspiration from KD, *Vedapatha* is imparted at Agrahara of Uttaradi Muth-Mannur.

Venkatarangacharya, Seturamacharya, Ramakeshavacharya, Raghuttamacharya, Vedottamacharya are the sons of KD and Radhabai.

Vaikunth Maharaj of Dattatraya Muth of Vidurnagar (Dist. Bidar) initiated KD. Chitaguppa Deshpande defamed KD's spiritual teacher and therefore KD cursed Deshpande about putting a halt to his *Vamsha*. KD's *Aradhyadaivat* is Hayagriva. Once KD imparted Hayagriva *mantra* to a horse which destroyed the enemy of Peshwas.

However, the loss of Peshwa's Kingdom sometime later was attributed by some to the ill-advice of KD to the Peshwas. For this reason, according to them to believe in the words of KD is as good as watching the moon on a nomoon day. In order to silence his critics, KD showed the moon to them on a nomoon day and after this KD's fame starts spreading. Lakumavva became his premier disciple. Gopaldasa composed a poem on KD. Devotees gathered around KD to seek solutions to their problems and for fulfilment of their desires or they simply approached the pillar at the Veranda (*Padasale*) in KD's residence-Mannur for the same purpose when he was not physically present.

KD decided to go on a pilgrimage to Kashi pompously. Just before the commencement of his pilgrimage, a lizard in his house began to lap. i.e., it started producing its own peculiar sound and KD admonished it not to lap again. People of Mannur said

that no such sound was ever heard at KD's residence since then.

K.D. and Jakkappayya came into intimate mutual contact.

Jakkappayya (c. 1685 Balaganur-c. 1769 Sindgi) is believed to be an *avatara* of Parameshwara. Girijamma and Bheemashankar Kulkarni (1860-1731) - Balaganur are Jakkappayya's parents. Bheemashankar was Jakkappayya's spiritual teacher too.

Bheemashankar's *sanjivini Samadhi* is at Bheemashankar Muth-Sindgi (Dist. Bijapur). This Muth belongs to Jogi offshoot/branch of *Nath Sampradaya*. It is in this Muth, the famous Bindagi Utsava is held on the dark second of *Ashwin* as part of the three-day celebration. At the time of this *Utsava* the feet of Brahmins are washed the bathedwater falling into a small jar,. which however large the quantity of water it receives is said to be never overflowing. The credit of popularising this *Utsava* goes to Jakkappayya.

It is interesting here to note the fact that Bheemashankar does not attach much importance to the performance of miracles and he discouraged Jakkappayya not to perform miracles like reviving the dead.

Once KD invites Jakkappayya to attend the death anniversary of his father. Brahmins were reluctant to have meals with Jakkappayya who arrived there without taking bath. On knowing this, KD askeds his disciples to pour water on the head of Jakkappayya. Accordingly, the disciples of KD poured 8-10 pots of water on Jakkappayya's head. However, not a single drop of water touched the body of Jakkappayya and when he

unfolded his *Jade* (matted hair) water gushed like a river.

KD granted two years of his life to Jakkappayya. It is for this reason that Jakappayya's wife - Laxmibai left her mortal coil before the demise of her husband. *Sanjivini Samadhi* of Jakkappayya is by the side of the *Samadhi* of his spouse. The *Samadhis* of Jakkappayya and Laxmibai are about 1.5 kms. away from Bheemashankar's Muth.

*Dattatraya Shatpadi, Ramachandra Anusandhana, Khandakavya* have emerged from the pen of Jakkappayya. Jakkappayya uses Shankar or Gurushankara as his pen name/s. During *Bhajan-* in centres like Nimbal of Nimbargi *Sampraday- a* the names of Bheemashankar and KD figure.

Finally, the santometric instances culled from the above account can be presented in the kaleidoscopic table of Santometry (given on next page). Maps of the two districts of Bijapur and Gulbarga (undivided) indicate some important places associated with these five saints.

Needless to say, it would be a priceless gain if a small booklet meticulously depicting biographies of the aforesaid saints alongwith Santometric and some other references to them is expeditiously brought out to light in as many languages as possible.

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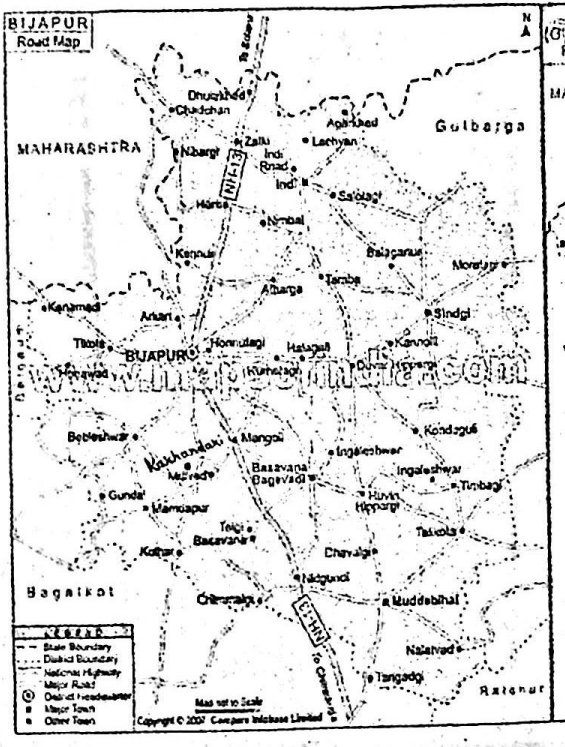
| Sl. No. | Name of the Saint | Compared to | Compared by | Aspects of Comparison | Remarks = Equal ≡ similar Δ same >Greater than |
|---|---|---|---|---|---|
| 1. | Ramappayya | Sri Ramalinga | Devotees of Ramappayya | Incarnation (avatara) | Δ |
| 2. | Rukmangada | Vyasa, Vasishtha Parashara, Kanva Atriputra, Shuka Shounaka, Angirasa Shukra | Gaurnanda | Spiritual greatness | = |
| | | a) Shukra<br>b) Narada and Tumbura<br>c) Yaksha, Kinnara, Gandharva | Followers of Rukmangada | a) Devotion<br>b) Singing<br>c) Melodious Voice | ≡<br>≡<br>≡ |
| | | Ashwini Devatas | Followers of Rukmangada | Medical expert | Rukmangada > Ashwini Devtas |
| | | Jaya | The disciples of Rukmangada | Incarnation | Δ |
| 3. | Mahipati | One of the greatest mystics of the world. | Prof. R. D. Ranade | Attainment of mystical height | = |
| | | Vijaya | The disciple of Rukmangada | Incarnation | Δ |
| 4. | Krishna Dwaipayana | Kusumurti Krishna Dwaipayana | Followers of Krishna Dwaipayan | Incarnation | Δ |
| | | Vyasa | Followers of Krishna Dwaipayan | Scholarship | = |
| 5 | Jakkappayya | Parameshwara | Followers of Jakkappayya | Incarnation | Δ |

# MAPS


BIJAPUR
Road Map
MAHARASHTRA
Gulbarga
BIJAPUR
Bagalkot
Raichur
Muddebihal
Tangadgi
Talikota
Basavana Bagevadi
Ingaleshwar
Kolhar
Chavalga
Yadgundi
Chimmalgi
Kannur
Hattargi
Kannod
Sindgi
Balganur
Tamba
Athanga
Arjuni
Honnutagi
Kumthagi
Devar Hipparagi
Mangoli
Kondagutti
Timbagi
Huvin Hipparagi
Mamdapur
Gunda
Bennur
Bableshwar
Kaudyalol
Sindgi
Indi
Lachyan
Zalki
Nimbal
Salotagi
Dhuddhani
Chadchan
Agarkhed
Nbargi
Indi Road
Harsi
NH13
NH13
LEGEND
State Boundary
District Boundary
National Highway
Major Road
District Headquarter
Major Town
Other Town
Map not to Scale
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(GULBARGA)
Road Map
Bidar
MAHARASHTRA
KALBURGI
Raichur
Bijapur
Andhra Pradesh
Aland
Bochan
Narona
Sarqupura
Mahagaon
Kamlapur
Sonath
Salgar
Khanapur
Raikal
Chincholi
Sulahgot
Kalgi
Nirgunda
Kudal
Nimbarga
Muchal
Manthal
Aurad
Gobur Buzurg
Tingi
Sedam
Afzalpur
Gangapur
Fachalabad
Chitapur
Firozabad
Adi
Mudhol
Nagoi
Wadi
Kyng
Handarki
Arjalgundi
Aldola
Nalwar
Gajanrol
Ijeri
Yamgol
Gumnalkal
Yadrami
Sirwa
Yadgir
Gusil
Doranahalli
Haigeri
Malla Buzurg
Shahpur
Khanapur
Nandagadde
Kembhavi
Sagara
Hattigudur
Ajalapur
Saidapur
Wadagera
Shorapura
Tumkur
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Kakkera
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LEGEND
State Boundary
District Boundary
Major Roads
District Headquarter
Major Town
Other Town

*navaru* -*Yalagi* (Kannada),Gollesha Prakashana, Bijapur.
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-Prof. Dr. **K. B. Dabade**,
M.A., Ph. D.,
*#4-2-30 B-1, Namamrita, Nandvihara, 5th Cross, Narayankere Road, Udupi 576 103.*
Ph. : (R) **0820 2527386**

*We do not know what accidents may befall us. As birds fly away in various directions, so our wealth and wife and son will fly away from us. As soon as the body falls, the Self may migrate to a worse existence, for example, that of a dog or a pig... In thy previous existence thou hast suffered immense pain and it is only by exceeding fortune thou hast been relieved herefrom... One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail, one's friend and wife and sons are of no avail. All these follow thee only if they derive happiness from thee. Thou bearest their burden in vain for the whole of thy life and theywill ultimately abondon thee... If thou were to die at this moment, thou shalt fall off from God, as thou art centred on egoism... Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee birth... Sinful and mean are those who follow sensual enjoyment, leaving God.*
**-Gurudev** *in Mysticism in Maharashtra p. 387.*

# THE REALM OF SAINTS

*Continued from Pathway to God, Oct.-Dec. 2010 issue*

**Prof. Dr. Madhumati M. Kulkarni**

*There is nothing impossible for a Bhaktiyogin. At dawn Swamiji arrived at the holy lake and started invoking the holy Ganga sitting in the nort-west corner. All of a sudden clouds upgathered in the sky. Darkness shrouded the place. To everybody's amazement there was a white foam gushing from the north-west corner and the lake overflowed.*

-3-

## Shree Shreepadraya

### Shreepadraja ascends the Chandragiri Throne

During 1471 Salva Narasimha was ruling Chandragiri. He was the one who defeated Yusuf Adilshahi and shielded the glory of Vijaynagar empire. Though he was subordinate to the King Virupaksha of Vijaynagar he was in no way subservient to him. Like a king he ruled with all grandeur and ceremony at Chandragiri. Whenever he attacked the enemies' kingdoms he never informed it to his higher king nor did he ever offer the wealth to him after the conquests. He never annexed his kingdom to Vijaynagar. The cause for all this hostility was that Virupaksha was under the control of the priests of Tirupati. He never raised objection even when the priests used the carriages of the holy idols for their personal use. Since the establishment of Vijaynagar empire the king Virupaksha. replaced his seal by Rama.

As such, Narasimha despised these pedantic priests of Tirupati. Not being

able to endure their misdeeds anymore Narasimha ruined the entire family. This added fuel to the fire of hostility.

Narasimha apparently felt contented that he punished the evil-doers but in the heart of hearts felt guilty of killing the priests thereby commiting great sin. In order to get rid of it he approached Shreepadraja. The latter stayed at Chandragiri and got performed a number of rituals at the king's hands as a panacea to mitigate the sin of *Brahmahatya*. Overwhelmed by Shreepadraja's wisdom, virtues and teachings, the king enthroned him and performed *Kanakabhisheka*. That Shreepadraja was draped in pearled armours and bejewelled crown are revealed by Sri Vyasaraja in his hymns.

**Pilgrimage**

Pilgrimages in India are held in high esteem as people consider that they help gainworldly knowledge by listening to religious discourses of the pundits during the pilgrimages. In fact we notice a fine blending of worldly life and spiritual life in the Indian living. Every act from dawn to dusk is performed with ardent devotion and faith in the supremacy of the Divine. Such closeness between worldly and other-worldly life is rarely found in any other religion than the Hindu culture and religion.

Shreepadraja decided to return to Mulubagilu, near Bangalore after his tour in the north. King Narasimha also followed and supported him. From hamlet to hamlet he went preaching the Bhagwat faith vanquishing pundits in the courts of the wise. However pundits in Kashi raised an objection and criticized Shreepadraja as a hypocrite. They ridiculed saying one having no wisdom becomes a poet, one unable to compose verses becomes a preacher and one who can't do that tills lands. And he who can't even till lands becomes the follower of Bhagavat faith. That was

how a 'Dasa' was criticized in those days. Even when Shankara preached the path of devotion at Kashi he received the same treatment. But Shankara had retorted:

संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुक्रिं करणे ।

भजगोविंदं भजगोविंदं गोविंदभज मूढमते ॥

Shreepadraja did note the vicious whispering of the pedantic pundits. He challenged them for debate. The King became its judge. It was vowed that the vanquished should follow the faith of the conquered. Needless to say, Shreepadraja won and defeated the pundits. They had to prostrate before him, get initiated to his faith. But the pundits grew jealous and tried to beat him with their tantric play. Shreepadraja defeated them by chanting ` He then returned to Mulubagilu.

**Some Miracles**

His poor disciples at Mulubagilu were overjoyed to see their Master return after his successful pilgrimage to the holy places. They all prayed to the Swamiji and asked to grant their wish of having a holy dip in the Ganges. Seeing his disciples physically incapable of the ardous pilgrimage he said that he would fetch the river where they were. He remarked that Goddess Bhageerathi would grant their wish. He then told them to be ready to perform the Gangapooja at Narsimha lake the following day. All the devotees started gathering at night itself with flowers, fruits, lamps etc., for the next day's *darshana*. They had heard that the water of the Ganges is white and if Narsimha lake overflowed it would be an indication that the Ganga did visit the lake.

While here in his hermit Shreepadraja started worshiping and invoking Janvi to fulfil his devotees' wish. Miracles are not impossible

for a yogi. There is nothing impossible for a Bhaktiyogin. At dawn Swamiji arrived at the holy lake and started invoking the holy Ganga sitting in the nort-west corner. All of a sudden clouds upgathered in the sky. Darkness shrouded the place. To everybody's amazement there was a white foam gushing from the north-west corner and the lake overflowed. The Swamiji was deeply engrossed in prayers while he was fully bathed in the holy waters. In the midst of the resounding *Omkara* all had their abulation in utmost reverence to the Ganga Ma.

1. On another occasion he delivered a Brahmin from his sins by sprinkling holy water from his counch. That Brahmin had incurred sin by killing a Brahmana (brahmahatyadosha).
2. The boy Vyasa was asleep in Purushottama cave when a cobra crawled to swallow him. Shreepadraja conversed with it in the language of the snakes and rescued the boy.
3. As per his vision he sought the idols locked up in golden caskets from underground.
4. It is believed that the Swamiji never ate until he had sixty-four items for offering them to his God. To test this once the King made him stay in a dense forest. Just in the afternoon, goaded by God, somebody offered all the necessities for cooking. Thus even there amid the dense forest there were 64 items! The king regretted his act. Such miracles are common occurances for the devotees to view and mystics to perform. These saints grew to sainthood from humble living and untold suffering in life. What they did for the common weal and for their followers is beyond measure and description. Shreepadraja's life is a model for all. His service to the society is memorable.

From literary point of view, he heightened the respect for Kannada language. He was the pioneer of Dasa cult of literature. He was the originator of neo Kannada. From his time onwards people started composing poems in Kannada. Works such as *Kannada Bharat, Torvi Ramayana* were the products of the inspiration derived from him. Little wonder Bhagvat faith witnessed its revival in the hands of Shreepadraja. His verses still live on the lips of people of Salem, Coimbatore and Mysore.

It is believed that Shreepadraja, is an incarnation of King Dhruva. This great Saint would have gone into oblivion had there been no shrine of his near Nrusimha lake and celebrations of annual functions in his name.

*(Concluded).*

**-Editor.**

(Based on Belur Keshavadasa's *Karnataka Bhakta Vijaya).*

✪

*He (Brahman) specially projected that excellent form Dharma (righteousness). This Dharma is controller of the Kshatriya. Therefore, there is nothing higher than that. So even a weak man hopes to defeat a stronger man through Dharma, as one contending with the king. That Dharma is verily truth. Therefore, they say about a person speaking truth, 'He speaks of Dharma', or about a person speaking of Dharma, He speaks of Truth', for both these are but Dharma.*

**-Brihadaranyaka Upanishad** *(1.4, 14)*

*

*Secular State does not mean a State without religion. It is not secular in this sense that we deify the worldly and the material. It is secular only in the sense that we recognise that every religion shows away to reach the supreme, and we do not wish to identify the state with any particular dogma or creed.*

*-Dr.* **S. Radhakrishnan.**

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# BOOK REVIEW

MIRROR OF CONSCIOUSNESS
***Art, Creativity and Veda***
By : Anna Bonshek
Pub. : **Motilal Banarasidass Publishers Pvt. Ltd.**
Delhi, pp.xi+494,
Price : Rs. 595.

*Art, Moksha and Veda* - What is this strange connection? One can understand the Veda and Moksha with great difficulty, that too with initiation by a Sadguru; but, it is very difficult to understand the relation between *Art* and *Veda*, or *Art* and *Moksha*. But, this is exactly what is beautifully revealed in this rare work published by MotiLal Banarasidass Publishers, Delhi. The book under review "MIRROR OF CONSCIOUSNESS" by Ms. Anna Bonshek brings out the central theme of *Rk Veda Samhita* as experienced by an artist of the highest caliber, an artist to whom 'Art' is 'Yoga', who presents art through the Self-Referral Consciousness, *the Atma*. Here, the Consciousness is fully awake and aware of itself as pure Consciousness. This state is '*Brahman-Consciousness*' experienced by the artist merged in the art that is finding its expression in its true Self. The artist depicts '***Unity Consciousness***' in her art and makes the three- artist, the artfact, and the viewer, merged into one, Self. She says that the art is universal, eternal and immortal only when the art

and the artist become one.

This work from a renowned artist, a Graduate in Fine Arts and a Doctorate in Creative Intelligence from the Maharishi Mahesh Yogi Vedic University, this is one of the most beautiful books one can ever imagine. The *'Mirror of Consciousness'* depicts the mechanism of unifying the artist and the artifact of universal value and in this sense of the term, all art is meaningless that focuses on the presentation of the theme or an objective or that which just appeals to the senses, mind or the Intellect of the viewer. The true art is an instantaneous, abrupt or spontaneous self-expression rather, the expression of the Self, the Absolute, the Abstract, and the Infinite, Unboundedness-the *'Reality of Existence'*, the mirror of Concousness. It is the Veda, the structuring dynamics of the self-referral Consciousness, the Atma, says the author.

The Veda, the ***Rk Veda Samhita***, is explained here as the total science of *all aspects of life*. It is defined as *"an intellectual analysis of all values in the field of relative life as well as the absolute state of self-referral consciousness"*. This expression of the *Self-referral Consciousness* is the mirror. It is the *Samhita, Totality, Unity* aspect of the Rishi (*drushtara*), the Chchandas ( the means of *enlightenment*), and the Devata (the *Light* / Enlightenment / Perfection / Fulfillment/ *Mosha*).

It interestingly dwells at length (almost 600 pages) about art- modern and ancient, oriental and occidental, abstract and conventional, aesthetic and commercial, spiritual and sensual, or natural or thematic, etc. and finally arrives at the very roots of a universally appealing artifact, may

it be, a piece of beautiful carving or painting on a canvas or flowing music in trance. It is the creativity of the artist, the human Consciousness that lies behind it. The entire book is about something that we ordinarily cannot connect, even by sheer stretch of imagination. At first, this seems to be beyond our comprehension; however, as we make effort to understand the mind of the author, an artist dwelling deep in the structural or creative aspects of the Veda- the Rks, the Mantra, the Brahmana, things become very clear.

The very title of the book : "MIRROR OF CONSCIOUSNESS' is something refreshing. It is the *Mirror*, a reflector of the Self, the Consciousness; it is just not the pure Consciouness that is reflected in all animate and inanimate substances on this Living Planet Earth. It is the *Maya*, the *curtain* of consciousness or focused Mind that reflects whatever passes in front of it. Whoever knows this is *Brahman, Brahma-vidu*, all that.

The book retraces the beginning of creation and depicts the entire creation as an art (of Vishvakarma), a reflection (a cosmic drama?) on the mirror of Consciousness.

As already stated, it is very difficult to understand the core aspect of this study, *the Veda*, the Self-referral Consciousness- Consciousness aware of itself as its Self, *Consciousness*- pure, eternal, immortal, all-pervading, and omniscient, omnipotent and omnipresent and what not. So far it is not easy to define this elusive Consciousness; at best, *"Consciousness is what Consciousness is and, Consciousness is what it does!" May it be concluded as the science, art, philosophy, religion, spirituality, or*

*something that matters?* The author brings out the hidden talent in an artist and the artifact created not in an oft-beaten tract, but in a rare unbelievable way. She touches the core of the substance-the art and the artist at once and concludes art is *moksha-not only of the artist, but of the viewer as well. It (the art) emerges from Brahman and merges the artist, the art, and the viewer in Brahman and this is Makshagati. 'Moksha',* the author feels, *is liberation, freedom, 'shanti', ananda and supreme bliss. The artist enjoys supreme bliss in the release of his inner compulsion, innate desire to express the Absolute Absract, the essence of life, the self in his / her artifact. Form or no form, the Consciousness is fully awake and aware of itself here. It is the freedom of the Soul that is expressed in the best possible way. This level of understanding is something very rare in a crazy materialistic world where everything is a merchandise judged by its marketability and encashment value and there is no peace. Unless there is absolute peace in the person, especially in the person who wants to express it (the Peace) under its own compulsion as sheer poetry, music, drawing and painting, or sculpture. Unless there is absolute peace, to the limit of deathness, silence but dynamic, the person cannot express the real, divine, noble, angelic, beautiful, soulful, universal, immortal, and the eternal joy that is mirrored in all conscious souls.*

*"Vedic symbolism expressed in the Suktas (Hymns) of Rk Veda is too complex in details, too numerous in its standpoints, presents in many obscenities and the difficulties to the interpreter in its shades and side allusions and, above all, has been too much obscured by*

*ages of oblivion and misunderstanding to be adequately dealt with" [Sri Aurobindo: "Secret of the Veda", p. 247].* Under these circumstances, it is extremely difficult to interpret the work of Art in the light of the Vedic Science. However, the author has worked out in great detail all aspects of the Veda and includes all Vedic Literature (Forty in all) that manifest Forty Qualities of Intelligence in this book. If one wants to know what is the Veda, the Rk Veda Samhita, the Maharishi Vedic Science- the Science (a rational and scientific knowledge) of the Enlightened Drushtara (Rishi) who has visualised the 'Truth' in his exalted state of Transcendental Meditation(TM) as a Siddhi Purusha, one should read and understand, meditate and experience this book. The ancient Rishis attained to the most rapid vibrations of the movement, the most Full and swift streaming of the flux of Consciousness (***Supraketam***), joyous perception, the Truth-Consciousness (***Ritambharasatya***) Lo! There appears a great genious- artist, scientist, philosopher or a religious saint, spiritually enlightened person or whatever that is the extra-ordinary, divine, of universal appeal. So, one may easily discard as trash that which does not fit into this definition of the divine, eternal, supreme bliss.

It is extrmely difficult to review a book of this sort. In a book of 600 pages loaded with dynamites igniting the sparks of Atmajnyan, Brahmavijnyan, and the Yoga-Tantra of Turyaateta Prajnya (Transcendental Meditation), what to quote and what not to! The book is full of messages, instructions, and information enlightening us with fresh intutional knowledge. Hence the temptation to quote exhaustively

from the Text is given up here. However, it is necessary to intoduce the laymen and the specialists alike to a few interesting aspects of art, Veda and Moksha presented by the author.

As the Chapterization speaks itself, the depth, range, and width, as well as, the vision of the author are simply outstanding! Even a cursory glance at the Index of this book is very instructive.

The author starts with the "Art as a language Game and laments the Loss of Universal Value" in Part I. Keeping the Artist in view the author dives deep into the Atma (Soul), the Self of all, in Part II.

Part II deals with "Complete Disclosure of Nature's Creative Mechanics". This Section is nothing but Maharishi Vedic Scene in all its detail.

Here "Accessing and Enliving A Universal Field of Pure Consciousness" that leads to "The Veda and Vedic Literature" in the next Part.

In Part III, the author quotes exhaustively from the works of Maharishi Mahesh Yogi, especially his "Wholeness on the Move" and "Heaven on Earth"; also, Maharishi's ardent disciple Tony Nader Nobel Laureate's "Human Physiology as the Veda" is quoted at length here.

In Part IV: "Natural Law: The Universal Foundation of History, Traditions, Culture and Language" the crucial aspect of rise and fall of Dharma (Natural Law) is discussed along with the aspects of Geography, Climate Mannerisms and Language and accents of the people of the Nations. Oh! What a vision and range of subject! This Totality of Knowledge is the Veda, Rk Veda Samhita what people have so far failed to realize! Hence, the author provides all details of Veda,

Upa-Veda, Vedanga, Veda Upangas, Pratishakhyas, in the previous Part III.

In Part V : "The Artist as a Universal Human Being Creating Universal Value in Art and Aesthetics", the author deals with "Universal Art and Effects". In Part VI-"Uncovering the Details of the Nature and Structure of Pure Consciousness in the Vastu Sutra Upanishad, the author departs from the main theme and comes to the very foundation of the Universe. It is a wonder how the author balances her act of synthesising Knowledge (Veda) as an Artist dealing with the universal appeal of her Art, her Soul depicted in it.

The entire "***Vastu Sutra***" is given here wth Sanskruta Shlokas and their meaning an invaluable asset to the reading public. Entire gamut of Vedic Mathematics- Geometry, Form and Natureof expression of the Absolute Abstract in a Concrete form and the 'Process of Evolution' and many other secrets hither to not revealed are found here.

This Review may be concluded with a word of thanks to the famous Publishers Motilal Banarasidass, specialists in Indic Studies but for whose efforts we would not have had this sort of book. We have reviewed in these columns, so far, a number of their Books such as : "Spectrum of Consciousness", "Yoga of Kashmir Shaivism", "Kali", "Lallesh-
vari", "Reality of Existence" and now, to crown them all, here is the "Mirror of Consciousness". This book is really extra-ordinary in many respects.

The book appears very tough at first and the reader has to sustain his/her interest until the inner secrets absorbing. It is extremely difficult to connect the hitherto dawn and the book becomes totally unconnected,

albeit it is our own inner self with the outer.

Every student of Fine Arts, Science, Philosophy, History and Culture, Linguistics, Yoga, or Spiritual Studies must possess this book. It is priced on the higher side for a Hard-bound edition but a Card-Bound edition may be thought of with a lower price by the Publishers. The Publishers are always cautious while investing large sums on publication of Books of this sort particularly when they do not catch the eye of the readers so easily and their apprehensions are well-founded, indeed.

-Dr. **T. N. Achuta Rao,**
Centre for Study of Consciousness
Bharatiya Vidya Bhavan,
Belgaum Kendra.
Visit : Divine Grace Foundation.org
divinegracefoundation@gmail.com
<vedantabelgaum@spirituality.indiatimes.com>

*Immoral conduct entails three types of punishments viz. the physical, the spiritual and the divine.*

*Physical punishment consequent upon our sins denotes beating by others, punishment by state, harm by bird or beast or wrath of elements inflicting pain or suffering to the body. Thus punishment dealt by others is characterised as physical.*

*Spiritual punishment constitutes the agony to the soul, Disease or pain afflicts the body and mind and makes one grieve.*

*The Divine punishment is that which is in store for us after death, to be inflicted by* Yama, *the God of Death.*

*Considering these three types of punishment, we should desist from sin.*

- *Sri* **Nimbargi Maharaj.**

# Readers' Column

*Dear Editor,*

It was a pleasant surprise to see the new-look journal, congratulations! The editorial written in chaste English and in a simple flowery style is sprinkled with anecdotes and is gripping. Carry on. Readers can hope that they will be taken number after number for a sojourn in the 'realm of saints'. Such pieces are interesting and instructive.

03-08-2010. - **Padma Kulkarni**
A-4-2, Postal Colony, Hotgi Road,
Sholapur-413 003.

*

*Dear Editor,*

I had an opportunity to browse through your Oct.-Dec. 2010 issue of *Pathway to God*. All the articles in the Magazine are worth reading and contemplating. I was highly impressed with the spiritual richness of the articles. I feel such articles should regularly be published for the benefit of seekers (sadhakas)

30-12-2010 - **Prof. Anant A. Khanolkar**
Chief Coordinator,
P.G. Dept. of Postgraduate Studies in Chemistry,
G. S. S.College, Belgaum.
M. : 9480454478, Ph. : 2465758.

*

*Dear Editor,*

Kudos! The novelty in introducing column print for Oct.-Dec. 2010 issue together with themes in a nut-shell at the top of the respective articles and coloured photos added to the richness of the journal. It has offset the delay in the delivery of the issue.

Dec. 2010 - **Dr. K. B. Dabade,**
Udupi. M. : 9845474034.

# ACTIVITIES OF A.C.P.R.

## during October-December 2010.

Sri Gurudev Dr. R. D. Ranade Memorial Lecture Series 2010 was held on 25-26 Dec. 2010.

Dr. D. H. Rao, Director, Jain Group of Institutions delivered inaugural address. He said, 'there are 3000 spoken languages, 1000 scripts in India displaying their wonderful rainbow colours. Time has come to teach them to the Western world who taught us English. This can be realized by our younger generation.

Sri Ibrahim Sutar delivered an enlighting lecture on the Grace of the Guru. Touching upon various aspects he emphasized the need for Guru's Grace. He also explained about a suitable Guru and the features of such guru. He said, ' you need Guru's Grace to know the secret of knowledge and meditation. In this context he quoted amply from the scriptures especially the story of Upamanyu's reverence and obidience.

Mrs. Anita Jakati rendered an invocation song. Dr. Ramkrishna Marathe welcomed and introduced the guests. Mr. Aigali and Jakati garlanded the guests. Mr. Ashok Potdar proposed a vote of thanks.

New Donors :

| | |
|---|---|
| 1. Shri Andre Kapur, Mumbai | Rs. 21,000. |
| 2. Polyhydron Pvt. Ltd., Belgaum | 2,500. |
| 3. Shri. Ashok Potdar, Belgaum | 2,000. |
| 4. Sri Subramanya Bhat, Belgaum | 2,000. |
| 5. Sri. M. B. Zirali, Belgaum | 2,000. |

| | |
|---|---|
| 6. Sri. R. G. Jakati | Rs. 2,000. |
| 7. Sri. B. N. Aigali | 2,000. |
| 8. Sri Shrikant Patil | 730. |
| 9. Late Sri. Krishnaji D. Mahajan | 101. |
| 10. Sri. C. R. Lele | 100. |
| 11. Sri. Prasad Jaripatke | 2,000. |

We Welcome the folowing Subscribers to *Pathway to God* :

1. Dr. Mukund Uplekar, Switzerland
2. Sri. Shrikrishnachandra R. Joshi, Mumbai.
3. Sri. Gurunath Kalmadi, Bangalore.
4. Sri. Bhalchandrarao S. Kulkarni, Sangli.
5. Dr. Arun Vadavi, Bangalore.
6. Sri. Manjunath Meled, New Delhi
7. Sri. Paramaram Parihar, Rajasthan
8. Smt. Jaya R. Natu, Belgaum
9. Prof. M. M. Nadig
10. Sri Yogesh Kulkarni Pune
11. Sri. R. N. Khandekar, Dombivili
12. Sri. Wamanrao N. Kulkarni, Solapur.

Belgaum.
31-12-2010.

Adv. **M. B. Zirali,**
Secretary, A.C.P.R.

*"The problem of the welfare of humanity would be easily solved, if only a hundred or two genuine God-realisers arise in this world, because spiritual experience alone is the eternal foundation of equality. To the question as to why the mystics do not try to solve the worldly problems, here is my answer. Spiritual energy need not always be active. Because the silent stationary work of the Saints is itself of very great importance. Their spiritual activity is not only useful to them,but it is also useful to the society. Moreover, the attainment of spiritual experience for spreading devotion for the Lord among the people, is itself a very valuable way of helping the world. From this point of view, Saints alone are the real benefactors of mankind. These God realisers constitute a blessed community and on account of their intense love for the afflicted humanity, they live only for its benefaction and betterment, proclaiming from Pole to Pole, like a rumbling cloud, the eternal Gospel of God from everlasting to everlasting."*

- *Gurudev* **R. D. Ranade.**

# BELGAUM URBAN DEVELOPMENT AUTHORITY,
## BELGAUM.

## ACHIEVEMENTS

- Developing five extensions in 456 acres of land. The land acquisition work is in progress.
- A project undertaken to allot 4500 residential plots to the public.
- Five residential extensions have been developed and handed over to Belgaum City Municipality Corporation.
- A project costing Rs. 46.50 lakhs has been undertaken to provide electricity to 241 residential buildings in Kanabargi Extension.
- Construction of gutters of stone masonry costing Rs. 19.30 lakhs has been undertaken in Kanabargi Extension.
- Compound wall construction project of Rs. 19.70 lakhs has been taken up at Kanabargi Extension.
- Road development, tar road construction, Gutters and drinking water facilities costing 305.79 lakhs have been taken up for project no. 56 at H. D. Kumarswamy Extension.
- Rs. 18.15 lakhs has been spent in developing and constructing tar roads in Kanabargi Extension.
- Rs. 21.78 lakhs has been spent in developing and constructing tar roads in Rani Channamma Nagar.
- Rs. 7.14 lakhs has been spent in developing and constructing tar roads in Shanti Nagar Extension.

Several other projects are planned for developing and beautifying Belgaum City.

**Mr. Balasaheb Kangralkar**
President
BUDA

**Mr. Abhay Patil**
M.L.A.
Belgaum South

**Mr. Feroz Sait**
M.L.A.
Belgaum North

**Mr. Sanjay Patil**
M.L.A.
Belgaum Rural

**Mr. Satish Jarakiholi**
M.L.A.
Yamakanmardi